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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. McGREGOR, EDITOR.

נָחָמוּ נָחָמוּ עַמִּי יִאמֶר אֱלֹהִיכֶם: Is. xl. 1.

ἡ σωτηρία ἐξ τῶν Ἰσδαίων ἐγίν. JOHN iv. 22.

Through your mercy they also may obtain mercy. ROM. xi. 31.

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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance ; three dollars constitutes a Life Member ; five dollars a Life Director ; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

JULY, 1851.

THE FIGURATIVE LANGUAGE OF THE SCRIPTURES.

THE language of the Scriptures, like many human productions, is of two kinds, literal and figurative. The former abounds in the narratives of the past, the latter in the predictions of the future. The difference between the two media of communication is founded upon a most simple principle, that lies on the very surface. Mankind have agreed that all thoughts of the mind, whether material objects, intellectual conceptions, past or future events, or any other mental phenomena, shall be expressed by certain sounds or signs. When the thought is expressed in writing, the medium is called words, composed into sentences. Every word is made the invariable representative of a certain idea. E. g.: The words used to express the ideas of earth, animal, tree, river, house, bird, men have agreed shall represent those ideas and no other. This principle of naming ideas is of universal application. When an idea is expressed by the word which men have agreed by general consent belongs to it, we call that the literal use of the word. When a number of ideas, arranged so as to compose a thought, are severally expressed in words that men have determined to belong to them, we call that the literal use of words, or literal language. But universal consent has sanctioned a different use of words and sentences. It allows one idea or thought to be expressed or described in the word or words that belong to another idea or thought, when there is some real or imaginary resemblance between the two sets of ideas or thoughts. E. g.: When Christ says of the bread, "This is my body broken for you," or when God is called "The Rock of my salvation," or when Christ says, "I am the vine, ye are the branches," a resemblance exists between the bread in given circumstances and Christ's body; between God and a rock; between Christ and the vine; and universal consent allows the former ideas to be expressed or described by the language of the latter. When words or sentences are thus used, we call it figurative language. Figurative language is formed upon a most simple principle. Words belonging to one thought are used to express another thought to which they do not belong. In as-

certaining the import of literal language, the process is direct and simple ; but in ascertaining the import of figurative language, the process is complex. We must trace the language back to the thought to which it conventionally belongs, with which we must compare the thought expressed and mark the point of resemblance between them, in order to ascertain the import of the thought expressed by the figurative language, or rather convert the figurative into literal language. E. g. : "The heavens declare the glory of God." Here the language that belongs only to an intelligent being, endowed with the organs of speech, is applied to the heavens. We trace it back to such being. We trace the resemblance between him and the heavens, which has given rise to this use of language. When an intelligent being proclaims the attributes and perfections of Divinity to others, he declares the glory of God. So when a man looks upon the heavens in all their greatness, magnificence, and harmony, and infers that He who made them, sustains them, controls them, and fills them with beauty, must be all-wise, all-powerful, every where present, and infinitely lovely, his mind is impressed with the glory of God. The effect of the heavens and the declaration of an intelligent being on the mind are alike, and hence the language of the latter may be applied to the former.

Now, as nearly all the prophetic parts of Scripture abound with figurative language, and as the laws of this species of language are very imperfectly understood, and in none of the numberless commentaries on the Scriptures are defined, explained, or even mentioned ; and as for this reason the prophecies are to thousands nothing but dark sayings ; it will not be a useless task to follow the prophecies in their Scriptural order, and convert their figurative into literal language.

But that the contemplated articles may fall in with the design of the publication, we shall give most attention to the prophecies that relate to the Jewish people.

Gen. iii. 15 : "And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."

We assume, in accordance with other passages of Scripture, that the serpent is the instrument of Satan. Then, according to a very common figure, the instrument is substituted for the agent. The language used to describe the instrument must be examined in order to ascertain the prophetic action of the agent.

As figures are introduced by way of explanation and illustration, they must be drawn from realities that are known. The serpent is a well-known object. It is a hostile and venomous reptile ; when it makes attacks upon man, it strikes its fangs into the part below the knee. Should it strike the person above the middle, death must be the certain consequence ; but striking an extremity, there are antidotes that can check the progress of the virus before it reaches the vitals. There is an instinctive hostility between men and serpents. The word "seed" is figuratively used here. Seed is the perfect production of a plant. There is a similarity between the production of a plant and the offspring of the woman.

There is also likeness between the seed, the ultimate production of a plant, and that offspring of the woman which is the ultimate end of the human race, viz., Christ. And hence the language which naturally describes the ultimate production of a plant is used to express the idea of Christ, the ultimate offspring of the woman. So there is a similarity between the seed of a plant and the young of a serpent; but as the serpent is substituted for Satan, his seed must also stand for the same.

Let us now translate the figurative into literal language. The enmity existing between the woman and the serpent means the enmity between the woman and Satan; between her seed and his seed; between Christ and Satan, as the great leaders of the two respective hosts of holy and sinful beings. The serpent's bruising the woman's heel denotes the attacks made and misery inflicted by Satan upon the woman and her seed morally, socially, and intellectually; but the mischief done is not irreparable. The bruising the serpent's head by the offspring of the woman denotes the utter destruction of Satan by Christ.

The passage stripped of figure would read: I will put enmity between the woman and thee, Satan, and between an offspring of hers and thee. That offspring shall utterly destroy thee; but thou shalt attack, annoy and harm him, but shalt not destroy him.

The next prediction noticeable containing figurative language is the following, Gen. xiii. 15, 16: "For all the land which thou seest, to thee will I give it and to thy seed for ever, and I will make thy seed as the dust of the earth." We must notice a peculiarity of Scripture conception of the future descendants of a particular person. The first father of the race is made to stand for the whole race, not particularly by any figure of speech, but in accordance with the arrangements of Divine Providence. The woman represents all her posterity, so that what is said of her is also said of them. So the seed of the woman, Christ, represents all that are his by moral generation. So Satan stands as the head of all that is his, and what is said of him includes them. So the promises laws, and directions given to Noah were intended for the human family. So Abraham stands at the head, and represents all that are his descendants in the covenant that made him especially the friend of God.

In the passage under examination are two figures. The first is where language appropriate to the description of the production of a plant is borrowed to express the idea of Abraham's offspring, on the principle of similarity. "Seed" hence signifies offspring; but as the seed is the ultimate and perfect production of the plant, and as Abraham's offspring is not represented by a root, branch or leaf, that offspring must be He who is the ultimate end of the race, viz., Christ. This meaning of the figure is corroborated by what the Spirit says by Paul: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Then, as Abraham represents all that are his descendants in the covenant, and Christ represents all which are his by moral generation, we readily perceive to whom the land was promised—to the covenant people of God and the regener-

ate children of Christ; but these are one people in fact, for the Spirit saith, "They which are of faith are blessed with faithful Abraham," and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But this does not exclude but includes the natural descendants of Abraham. The covenant engagements were made with that particular people, and up to the time of Christ's advent his children were taken exclusively from them. Neither is there any evidence that they are finally cut off from the covenant; but the time is coming when Christ shall again find his children among them, "for they shall all be saved," and that under the covenant.

The other figure is contained in the following: "And I will make thy seed as the dust of the earth." This figure differs in construction from the former. In that the "offspring" was called "the seed." Here the seed is said to be "like the dust." Where is the point of likeness in the latter figure? In numerosity: Abraham's offspring in the covenant shall be as innumerable as the dust of the earth. Here, to teach us the number of children of Abraham that shall inherit the land, they are described in language that conventionally describes the dust of the earth.

Some have found a figure in the idea of land: for "all the land which thou seest" is said to be figurative of something else; but it has none of the elements of a figure in it. When any subject is described in figurative language, it must be either expressed or implied. If the word used to describe a piece of ground is used to express a different idea, what is that idea? If it means heaven, then heaven would be called "the land;" thus: "Heaven is this land," or, "Heaven is like the land which thou seest, and to thee will I give it." But all we have here to ascertain is the import of the phrase. "For all the land which thou seest, to thee will I give it," is the phrase itself, and in it there is no likeness found between two different objects, so that the language of one may be applied to the other. If the idea of land is figurative of something else, conjecture alone can tell us what that something is. It may be heaven; it may be temporal blessings, or any thing to which the imagination pleases to trace a resemblance, unless divine inspiration teaches us that it does mean something else, and what that something is. In that case the land would be simply typical, but if typical, all that is said of it must be absolute reality in order to its becoming a type; and hence, whether the land which Abraham saw was typical or not, his offspring must inherit it for ever. The passage is not figurative, for there is no figure in it. It may be typical; if so, it must be literal first.

Gen. xv. 1 contains a figure, although the passage is not prophetic: "Fear not, Abram; I am thy shield and thy exceeding great reward." Here God is called a shield and a reward, but he is not a shield or reward, and hence is called so by a figure. God's relation to Abraham is compared to that between a shield and one that is beset by enemies, and between a reward and the victor. The shield is a protection; a reward is the compensation aimed at by the warrior. Abraham is here represented as a warrior. God is his protector, and will give himself as a source of satis-

faction and enjoyment. The passage made literal would read: Fear not, Abraham; in all thy spiritual conflicts with Satan and worldly conflicts with wicked men, I will protect thee, and in the end perfectly compensate thee for all thou mayest endure. Gen. xv. 6 contains a figure: "And he believed in the Lord, and he counted it to him for righteousness." The word "counted" represents the idea of credit in account-books. The representation is, that God has opened a book of debit and credit with Abraham. The debit side shows a charge against Abraham which he has never attempted to cancel. God makes certain announcements to Abraham respecting his purposes of mercy in the future to his seed. Abraham believes God, and conforms his action to his belief. God set this down on the credit side, marked "righteousness." Nothing could be more beautiful! The passage stripped of figure would be: And Abraham believed God, and God regarded that faith as evidence of his justification and regeneration.

Gen. xviii. 1: "And the Lord appeared unto him in the plains of Mamre." This passage, by some, is regarded as figurative, that is, one object is described in language appropriate only to a different but similar object.

Material things are perceived by the senses, while spiritual things are perceived by the mind. Here, it is said, the Lord, who is a Spirit only, is described as though he had a material form. But a passage is literal when it is described in terms appropriate to it, and is figurative when described in language not appropriate and impossible. But having a just notion of who and what the Lord is, we shall readily perceive that this passage is not figurative. Taking the truths as granted, that there is a Trinity of persons in the Godhead, who have manifested themselves, in their official relation to each other, as Father, Son, and Spirit; that these three persons have entered into an arrangement before the dawn of creation, or in eternity, respecting the creation and its government; and that in this arrangement the Father is officially the person that plans and orders all things, communicating his will to the Son; that the Son undertakes the execution of the plan in view of a reward as Son; and the Spirit becomes witness to the engagement and surety for the faithful performance of it; and that also the Father, as such, is at first officially Supreme Ruler of the universe, and who, when Adam sinned, was offended and became irreconcilable to man, and therefore could not any more be approached, nor heard, nor seen by man; but that the Son is a mediator between the Father and man to reconcile the two parties; we infer that it is the Son in his official capacity that reveals himself as Jehovah Elohim to the Church in all ages. Now it is not impossible for *Him* to assume a material form in which to appear to man. Adam and Eve heard the voice of the Lord God walking in the garden of Eden. He there came out of his invisibility and showed himself to fallen Adam. He appeared to Abraham in a human form just before the destruction of Sodom and Gomorrah, and with his attending angels partook of the repast provided by Abraham. He wrestled as a man with Jacob, when he would

not let him go without his blessing. He appeared to Moses in the burning bush, in that form which he afterwards assumed in leading the children of Israel through the wilderness, as a pillar of cloud and fire, and the Shechinah over the mercy seat in the temple. He became incarnate also in Bethlehem, and ascended in a material form, glorified, to the right hand of the Majesty on high, where he now sitteth as a sensible object of love and worship. With these Scripture facts before us, we may readily determine that the passage under consideration is literal. The Lord is described in language appropriate to his nature. The Lord did actually appear to Abraham in the plains of Mamre.

We have here a peculiarity of language brought to light, viz.: When we would know whether an object is literally or figuratively described or represented, we must previously know something of its nature. If its nature is such as to admit of the language employed to describe it, the description is literal. Also the object to be described in borrowed language must be previously known, and either expressed or implied.

LETTER FROM A CONVERTED ISRAELITE.

REV. AND DEAR SIR:—Having been requested to give you some sketch of the difficulties a converted Israelite has to meet with, I trust that my motives in complying with that request will not be misunderstood.

We read in Acts of the Apostles that Saul of Tarsus was led several times to give a short account of his education—"a Hebrew of the Hebrews"—of God's calling him by his grace and revealing his only-begotten Son in him—particularly when he was called to give a "reason for his faith in the Lord Jesus," (Acts xxii.,) in order that unbelievers might not gainsay the motives of his conversion.

I shall, therefore, follow the footsteps of St. Paul, and give an outline of my history, and endeavor to show that I have not abandoned the errors of the Talmud without mature and prayerful investigation, and a firm conviction of the truth of Christianity, to which I humbly trust I have been brought by the gracious influence of God's Holy Spirit. And I do earnestly pray and implore my God and my Saviour to keep me by his grace and to lead me on; for I am daily more and more convinced that the enemy of our souls, the enemy of our peace, is continually on the alert for an opportunity to draw our attention from the "things above to the things beneath."

On the 21st November, 1822, I was born, in the Grand Duchy of Posen, a town called Rogasen. I was brought up in all the strict observances of my forefathers. When five years old my father removed his family to Cracow, as that city selected him for their *רָאשׁ בֵּית דִין*, the head of the house of judgment, (the next station to the chief rabbi.) My father took much pains to instruct me in the Hebrew and the erudition of the Talmud, but I was so unfortunate as to lose my much-beloved father when nine years old. My mother was determined to bring me up as a Phari-

see, and for this purpose I was sent to Ungwar, in Hungary, where the celebrated rabbi Herschel resided. At his school I commenced the laborious study of the Talmud; I devoted all my time to it; in fact I was made a slave to it. I shall mention one remarkable incident that happened about this time.

One day we (the scholars and the rabbi) took a walk; during the walk my attention was attracted to the structure of a beautiful church; admiring its beauty, I discovered, to my great surprise, the name Jehorah, in large gilt Hebrew letters near the clock. "Look here, look here!" I exclaimed, "the name of the Lord is written here." "What is the matter?" asked one dressed in German style; "why, what is the matter?" "Is this not a church of the Gentiles? What has the name of יהוה to do here?" "He has to do here, for he is here," was his cool reply. "It is the name of the Messias." "No," was my hasty interruption, "it is the name of *our* God, who created the whole world in six days and rested—" "Louis," was the interruption of the rabbi, "I forbid you to utter a single word more—come here. You see," he said to the gentleman in question, "that this child is not to be taken by surprise, for he knows his God, nor can he understand your absurdities. A bad beginning for you!" Upon which remark my fellow-students burst into a fit of laughter. The stranger, endeavoring to reply, was however not listened to, for the rabbi turned away, and we with him. As we turned away I heard him, to my great surprise, repeat in Hebrew the following verse: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branches." (Malachi iii. 19.)

It is impossible for me to describe the impression this verse made upon my mind. I was rather displeased with the rabbi for not allowing me to listen to what the stranger had to say. When I returned to my room I was not able by any means to get rid of the thought that the Messias is Jehovah. Little did I know then of the everlasting atonement which was made once for all in the person of Jehovah the Messias. As often as I passed the church I felt miserable; I looked in all directions for the stranger, but never met him again.

A short time after this occurrence I returned home, and for a time forgot my trouble. I devoted all my time to study, anxious to get a full stock of all kinds of information, when a new occurrence took place which spread confusion in the whole of the Jewish quarter. About the beginning of May, 1840, a missionary, Mr. Behrens, a converted Jew, made his appearance at Cracow. All the Jewish youths flew to dispute with him; every parent became afraid and trembled for his child. One day two faithful companions came to me requesting me to lend them a book called *תומך אמונה*, Chezuk Emunah, "Defense of Faith," (celebrated for its attacking Christianity.) Their impatience for the book made me ask the reason. "We have got a new book," was their reply, "which the missionary gave us. I should like to dispute its correctness, and this we

cannot do better than by the help of the Chezuk Emunah; but we must take care to let no one know it." I was very anxious to get a view of this new book, which turned out to be a Hebrew New Testament, the first I ever saw. I opened it and began to read ש"מ ז' כרך הולדות ישע המשיח, "The book of the generation of Jesus the Messias." "Who is that Jesus the Messias?" I asked. "The God of the Gentiles, to be sure." I then continued to read, and finished the first chapter: I liked it well; but when I came to, "And all this happened that the words of the prophet should be fulfilled, Behold a virgin shall conceive and bear a son, and his name shall be Immanuel," the words, "That is the name of the Messias," came suddenly to my remembrance. I determined that I would go to see the missionary. I went to see him the same evening. We soon began to discuss the Christian doctrines as contained in the Old Testament. Mr. Behrens urged me to read the New Testament, which I accepted. I left Mr. Behrens about twelve o'clock that night, with the intention of never visiting him any more, for my mind became exceedingly disturbed in consequence of my visit, for my conversation with him, the New Testament, and Jehovah the Messias, were the only objects of my meditation, whether I would or not. When I came home a new trial awaited me. My guardians missed me in the בֵּית המְרָשָׁה, "house of researches;" they sent to inquire where I was; my mother became greatly alarmed at my absence. When I made my appearance I was assailed to tell where I was. As soon as I told them, they became terrified at the idea that I resolved to read the New Testament. My two uncles, who were both רְגָנִים Dayanim, (judges,) gave me a long lesson on the great danger of defiling my lips and thoughts with this unholy book. They pointed out to me the numberless images and crucifixes, and appealed to my senses whether they are not idols which can neither see nor hear, and that the Gentiles call them Messias, Jehovah. They, moreover, told me that by mentioning the name of Jesus, (which I now feel to signify *my Saviour*,) I violated the express command of God: "Make no mention of the name of the other gods, neither let it be heard out of thy mouth." (Ex. xxiii. 13; Josh. xxiii. 7.) This admonition alarmed me very much, for it threatened to check my curiosity and the free use of my understanding. I made a vigorous reply; I maintained that I had a right to investigate the religion of the Gentiles; nay, that for a young man who qualifies himself to be a teacher in Isreal, it is *imperative* in him to do so; and that I was determined more than ever both to visit the missionary and to read the New Testament; and that being eighteen years old I was old enough to guard myself against Satan's devices; and that I was determined to serve God. When I retired it was very late, or rather very early in the morning, for it was past three o'clock; but my poor mother did not feel satisfied with the interview; she followed me, came to my bed, and threw herself on my neck, telling me, with tears in her eyes, that she felt very miserable; she was afraid that I was giving myself up entirely to Satan's devices. I did all I could to reconcile a fond mother. She desired me to give her the New Testament, pointing to my father's likeness. "Will you

keep this unholy book in the same room where the likeness of your holy father is?" said she. Feeling assured that the fate of the new book would be destruction, I endeavored to baffle her request with the argument, that my father himself would have no objection to my reading it. At last I ended the painful interview by asking her solemnly whether she thought me capable of entertaining the slightest regard for the Gentile's religion? She then felt satisfied that "I was not caught," as she termed it, "in Satan's net," and told me to recollect that it was not only my own salvation which she thought was at stake, but the *honor* of the whole family; and accordingly I received permission to read the New Testament. For five days I did nothing else but read it, in which time I perused it from the beginning to the end. How often did I go on my knees; for I will candidly confess, though my mind became filled with objections against modern Judaism, I could not enter into the spirit of it. I met with the most perplexing difficulties; I had to believe that this our Messiah was to be God, and yet also man; that his goings forth were to be from everlasting, yet that he was to begin his life as an infant; that he was to come from heaven, yet that he was to be born at Bethlehem; that he was to be perfectly holy, yet that he was to be the offspring of a sinful woman upon earth; that he was to be the Prince of life, yet that he was to die; that he was to be the King of kings, yet that he was to hang upon a cross; that he was to be fairer than the children of men, yet that he was to be without form or comeliness. O man of God! are there not many dark things in the Word? And do they not prove a benefit to us? Do they not cause us to seek the teaching of the Holy Ghost? Do they not lead thee to intense prayer and guidance? Perhaps these innumerable *and apparent* difficulties of the Word have done more good by sending us to our knees than they would have done had they been as clear as the gospel history. But let me return. I began to inquire sincerely from the Sacred Scriptures after the truth of Christianity. I diligently and prayerfully compared the Old with the New Testament, and in the course of four years, (during which time I was a constant visitor at the missionary's, in spite of the opposition I met with from my family,) I was perfectly convinced that the despised Nazarene was "Jehovah the Messias." But the difficulties in the way of making a public profession, as well as of obtaining my future subsistence, now appeared before me in the greatest magnitude. On the one hand, how could I see and feed on the anguish and despair of a fond and beloved mother, as well as that of the whole family? On the other, I knew that I was brought up to no trade or profession, and that my acquirement in the Rabbinical literature would not yield me a subsistence, and that as soon as I should make known my sentiments, I would be rejected, cast out, persecuted even by my own family. These reflections made such a powerful impression upon my mind, that they cast me on a bed of sickness, about the beginning of April. Neither the physician nor myself thought that I would recover from its effects. But "God's thoughts are not our thoughts." After lingering twelve weeks I began to recover, and secretly vowed a vow, what-

ever be the consequences, to make a public confession of Christ as my Redeemer at Cracow, trusting that the Lord would not permit greater trials to come upon me than I could bear. As soon as I was able to take a walk I went to the missionary, Mr. Behrens, and told him my resolution. Mr. Behrens, as well as Mr. Hoff, told me to consider well what I was about to do, as they could not help me with any thing temporal. I replied, "It is not certain whether I shall live long, as I am still in a very weak state, and should it please the Lord to give me health and strength, I am prepared to go to Warsaw, and to learn the trade of bookbinding in the institution there; but the most difficult point for me is, how to pacify my mother and family, to whom I am so fondly attached." The missionaries felt the difficulty of my position, and kneeled down and prayed with and for me. When I came home I found my mother full of exultation, showing me a letter from my brother, (who lived 400 English miles from C.,) inviting us to come and attend his marriage. I saw in it the hand of my merciful Father, who ordered it thus, to prevent the hard struggle I would otherwise have had to sustain. When she required me to accompany her, I of course replied that my weakness forbade me to make any such exertion as to travel 400 miles, (there was not yet any railway at that time in Poland.) Before she left she made me give her a promise to do nothing without the knowledge of my family.

As soon as she left I made known my sentiments to my family. I thus strictly adhered to my promise. Now my trials began. My venerable grandmother came to me, casting herself upon the ground, crying and beating herself most fearfully, asking me why I was about to bring such a disgrace upon my family. This was more than I could bear. I assured her that I had not the slightest regard for the piece of wood which she was calling a cross. I challenged my guardians to a discussion, assuring them that if they would succeed in convincing me that I was in the wrong, I would remain with them. I opened the discussion by proving, from Deut. v. 25-27, that our fathers felt the necessity of a Mediator, and that God graciously heard the prayers of our ancestors in Horeb, and accordingly promised them a Mediator like unto Moses. (Deut. xiv. 15-19.) During the discussion my poor grandmother very often fainted upon hearing my replies to every objection.

Seeing that I was not to be beaten in the discussion, they tried to make me delay my baptism until my mother made her appearance, (who was duly informed of all that was going on,) and proposed to me to remain where I was, and in the course of four weeks they would be prepared to reply to all my objections. But I saw through their motives and declined to accept the offer, but assured them that I should be ready at any time to accept a challenge, and if convinced that I was in error I would adhere to my first engagement. At last my uncles declared that I had a devil. I took it as an intimation to go. I prepared to leave "my father's house," but found that all my things were removed. I knew it would be a useless attempt to recover them. I left the house of my youth, never to return to it any more, on the 14th of September, 1844, in the presence

of more than fifty of my Jewish brethren, and was baptized on the 22d of the same month, which was the eve of the great Day of Atonement.

But there still remained a great duty for me to perform. How could I feel happy when I knew that my dear mother was on the road of destruction? And besides that, I felt very anxious to lighten her grief. I conceived that the best plan would be to address a letter to my brother and mother, exposing modern Judaism, showing them that the present Jewish religion is not, as they boast, the religion of Moses and the Prophets, but rabbinical worship, and giving them the reasons of my embracing Christianity; and accordingly, before I set out for Warsaw, to learn a trade there, I wrote a letter to my brother declaring the reasons of my becoming a Christian, exposing the absurdities of modern Judaism, and proving the truth of Christianity.

This letter opened and closed our correspondence upon the subject of my change of faith. Since that time, by the grace of the heavenly Father, through the mediation of my Saviour Jesus Christ, I have continued steadfast in the faith of Christ; and may God keep me unto the day of Jesus Christ holy and without blame before him in love.

ANNUAL REPORT
OF THE LADIES' JEWS' SOCIETY OF RICHMOND,
FOR THE YEAR 1851.

THE President has the pleasure of reporting to the members and friends of this Society a gradual but steady accession to its membership since the formation of the Society in this city, in the year 1846. A growing interest has been manifested among Christians for that long-neglected and once highly-favored people of God, in behalf of whom this and kindred associations have been organized. Carefully prepared tracts are now disseminated, by the co-operation of the various denominations of Christians, among the Israelites, and, to the gratification of all, they appear in many instances to be well received; and not a few of the lost sheep of the house of Israel have, by the blessing of God upon these and other instrumentalities employed by the parent Society, been brought to the faith of the gospel of Jesus Christ.

Since the formation of this Society the list of subscribing members has been increased, from a very few names, to the number of sixty-four. Thus far but little, comparatively, has been done to call public attention in this city to the condition and claims of the Jews. The time predicted in the sure Word of God, however, is hastening on, when his outcast and scattered people shall be restored to his covenant favor; and a proper regard to the *promises* or *commands* of the Bible would doubtless influence the hearts of all who love the Saviour with a holy and self-denying zeal and activity in behalf of this most interesting people.

To the Jews, under God, are we indebted for the preservation of the

Book of life; "they are beloved of God for the fathers' sakes;" through their unbelief the mercy of God came upon us Gentiles; and through our mercy "they also may obtain mercy."

The Saviour in whom we trust is *He* of whom it is written: "There shall come out of Zion *the Deliverer*, and shall turn away ungodliness from Jacob," and "so all Israel shall be saved."

God has indeed punished them with a protracted and grievous curse for their rejection of the Messiah; but through the gloom of his frown a hallowed beam of love lights up the future, giving assurance of days of renewed love and favor, when this repenting and returning people shall be re-engrafted upon the covenant mercy of Abraham's God, to be no more separated forever.

The members of this Society urgently call upon the ministers of the gospel, of the several denominations of Christians, for their zealous co-operation and support; to them, especially, do we confidently turn for assistance in this enterprise, so consonant with the desires of Him whose slightest wish should be *law* to all who believe in his name. Our appeal is also addressed to *all* who trust in our blessed Redeemer: to Christian *men*, that by their prudence and wisdom the best means of executing this divine mission may be devised; to Christian *women*, that by their gentle offices they may, in all appropriate ways, advance this good work; to aged Christians, who have long experienced the comforts of the gospel, do we make our appeal; to young *Christians*, in whose hearts the love of Jesus has been newly kindled; to all who love Christ and his cause, and who wait for his appearing, do we commend the enterprise which would engage Gentile love in behalf of the blinded Jew.

The time is drawing nigh when this long-afflicted people—scattered everywhere upon the face of the earth, and yet everywhere as if by a miracle distinctly preserved and known—shall raise their myriad voices in praise to the Lamb that was slain; when the "hundred and forty and four thousand" shall lift up their hearts to God in accepted worship, through the one Mediator of the eternal covenant. How blessed and honorable will be the instrumentality owned of God to secure this result! how sweet the approbation of Him whose love embraces Gentile and Jew! In humble reliance upon that God whose commands we sincerely trust we are now executing; upon that Redeemer whose claims we are striving to urge upon this neglected people, and upon the Holy Spirit, we submit the appeals and claims of this Society to all whose hearts are impressed with the love and cause of Christ.

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"THE CUNA."

On the outer wall of the synagogues in Poland a chain is fixed, at the end of which is a ring, which, opening, is put round the neck of a Jew who has transgressed certain points of the law. This chain and ring are called the "Cuna."

PERSECUTION OF JEWS.

WHEN, in the middle of the fourteenth century, the plague was raging, more especially in Germany, the spirit of persecution caused this visitation of Providence to be ascribed to the guiltless Jews, whom the contagion had comparatively spared; and many of them were in consequence murdered. The celebrated Basnage mentioned this event in the following terms: "They were, this very year, charged with having poisoued the wells, springs, and rivers. The plague was then causing great horror in Europe. I do not know if it was not in consequence of the Jews dying in less numbers than others, that this blessing of Heaven excited envy; certainly they were deemed guilty because God preserved them from the general calamity. Mere suspicion sufficed for their condemnation; and instead of thinking how to die us became them, in peace with all mankind, people exerted the remainder of their strength and life in slaughtering the Israelites." (History of the Jews, by Basnage.)

Ludwig Wachler, a very distinguished Christian author, writes: "The Israelites, without country, home, or leader, endured a most melancholy fate. Oppressed and persecuted by the Arabs, they fled to Europe, where there were more predominant prejudices against them, and the rights of man were more misunderstood. The cruelty inflicted on them, and the contempt with which they were treated, obliged them to avail themselves of the deficiencies in the knowledge which the Europeans had of commerce, and they were compelled to obtain their livelihood by fraud and usury, which placed them in a position by no means enviable; or they were forced to pass their lives in misery and woe. And yet in this wretched situation, they conferred great benefits on literature; they preserved, with unparalleled patriotism and national pride, the Hebrew language, the knowledge of which, without them, would have been surely lost, and could not have been revived amongst us by John Reachein. Medicine and philosophy, which previously had been attended to but little by any people but the Arabs, were by their means made to flourish among the Europeans. In most countries they were the only mathematicians, physicians, and rationalists. They translated a great many works from Arabic into Hebrew, of which literary exertions there are numerous testimonials still in existence, the fruits of which are of no great value at the present day, though formerly they were highly valued and esteemed." (Versuche einer allgemeinen Geschichte der Literatur, von Ludwig Wachler, Vol. I. p. 193.)

PICTURE OF THE DEATH OF CHRIST.

MICHAEL ANGELO, a famous painter in Italy, wishing to paint a picture of the death of Christ, succeeded in causing a Jew to be crucified, who, in the agonies of death, furnished the artist with such ideas as enabled him to make his picture the nearest semblance of reality. The picture is now to be seen in the picture gallery of Dresden, in Saxony; and the incident attending its production is corroborated by the inhabitants of Dresden.

From the Christian Truth-Seeker.

MESHULLAM—GREAT RAIN.

THE following deeply interesting letter from the *Christian Jew*, Meshullam, in Palestine, has recently been received by Charles A. Minor, of this city. It had the short passage of only forty days from Jaffa. Some may be led to construe the sweeping flood unfavorably, yet we cannot but think it may be the commencement of the fulfilment of those prophecies which declare that God "will open rivers in high places, [Septuagint—"in the mountains,"] and fountains in the midst of the valleys; and will make the wilderness a pool of water, and dry land springs of water." Isa. xli. 17, 18. It is manifest there must be great rains in Palestine sooner or later. God's word will not return void, but will certainly come to pass in all its fulness, and that literally. When he speaks of giving again the former and latter rains; and that that land which has lain desolate, and cursed with barrenness, shall be again tilled and sown; and that it shall "yield its fruits" for his "people, Israel, which are at hand to come;" he does not mean some fancy matter, but a *reality*. Such, we have no doubt, it will prove ultimately. Whether the time has come for these things to be accomplished, the events before us, in a process of development, must determine; but truly there seem to be indications that the Lord is setting his hand to redeem the land of Palestine; and we are not indifferent to the signs of the times in this matter; they are full of deep interest.

JERUSALEM, Feb. 27, 1851.

Beloved Christian Friend:—I was exceedingly happy to receive your worthy letter, dated January 5th, 1851, in which you observed that my final settlement in Artos caused great satisfaction to you and your Christian friends. As you have decided to come, allow me to describe to you the present state of things in this place, which I believe you will be anxious to hear. The additional land which I occupy this year, lies between Artos and the ruin called the house of the prophet Zachariah, and consists of about fifty acres of land, or seventy-two days' ploughing with the poor Arab plough. If the Lord should bless the soil, and allow me an abundant harvest, I shall divide it in three parts, namely: one third to the two German families, having a contract with them until November, and four Arabs, annual laborers; one third to the *poor*, and a third for the support of my family, which I am able to get, yet not without persecution; to this I submit, knowing that every good Christian must suffer more or less in this country, and our recompense is not in this world, but in the world to come, having no defense but prayer and supplication to the Lord. Whoever can submit to these terms, are welcome to unite with us; giving you information that the land is not entirely mine, having one portion of it for the period of ten years, and the rest has been given into my hands to cultivate for the benefit of the poor; the Mohammedans here trusting more to my faith than to that of their own nation, so that the benefit is not only for myself, but for others.

While I beg you to consider to what we are subject, I would repeat once more, that *the object* of my agricultural undertaking, in this desolate place, among mountains and rocks, is to *lay a foundation* for my brethren to take an example of cultivating their fatherland. I hope the Lord will inspire them, and show them that man should not fear for *man*, but only for the *Lord*; for He will be with us, even among these desolate places, if we accomplish his will and our duty—to labor for an honest living.

I was not less rejoiced than yourself to receive your recent communications, for, though I dwell under my own vine and fig tree, Satan often

thwarts, through hostile influences, my *one object of love* and beneficence. You speak of Mr. C——'s opposition. If there should be any who desire to have further information respecting me, I would refer them to my friend, Bishop Gobat, of Jerusalem; Rev. J. Nicolayson, Chaplain, and Dr. Magowan, of the Medical Department.

I should inform you that, during this rainy season, we received three days and three nights of such great rain, that it destroyed nearly a third of the walls and houses of *Jerusalem*! I was also a sufferer, as my farm was completely covered with water, from one side of the mountain to the other. [It occupies a narrow valley between two high ranges of naked rocks.] The water was about ten times the usual depth of the Jordan, on which vessels could navigate, it lasting for more than two months! I lost all my winter vegetables, and my four rooms were nearly destroyed, so that all my laborers were obliged to flee to the top of the mountains, in order to escape being drowned. The damage in all was about £140, [about \$700.] The oldest men in Palestine declare that they have never seen such rain during their lives! I and my family were happily in the city during that weather.

I shall be greatly obliged to you, if you will thank Mrs. E. D. R., with many thanks, for the £10 forwarded by her, and received this day; and I trust she will be pleased with my distribution among those whom I know to be in the most need while cultivating the land—they begging me to send their earnest blessings to her.

I also acknowledge again the mill, and all the other accompanying articles. It will be necessary for you to bring with you a quantity of thick oil-cloth, or canvas well waxed or tarred, being more secure from *dew* and *rain* than common tents; light stoves, or portable furnaces, for the winter; strong cloths for bags; buckets for drawing and for carrying water, and a small engine or pump; seeds of all descriptions, mostly beet-roots, turnips and cabbages; horse-radish is especially and much admired by the Jews, as they suppose it capable of curing them from any disease. Also, implements and tools of all descriptions, the above things being the most requisite in this country. Excuse me, having no more time to write, as the post is leaving. Our best Christian love to you all. I remain yours most truly in the Lord.

JOHN MESHULLAM.

PREMIUM ESSAYS.

THE views of the Characteristics and Laws of Prophetic Symbolization, presented in the Theological and Literary Journal, have attracted the attention of many persons in different parts of the country, especially of those in the sacred office, excited curiosity and investigation, and induced the feeling that they are entitled to a careful consideration by the students of the Bible.

It is known that a very considerable number have become satisfied of the accuracy of these laws, and deem it of great moment that they should be generally understood and adopted. Another class, who regard them with much interest, and find themselves at a loss how to confute them or set aside the constructions to which they lead, nevertheless hesitate to give them their full assent, and before they finally determine, desire to know what can be said against them by the advocates of other systems of interpretation. A third class reject them, not, so far as is known, on the ground of any direct evidence of their inaccuracy, but because the results to which they lead conflict with the views they have been accustomed to

entertain of the administration God is hereafter to exercise over the world.

A strong wish is felt, therefore, by many of these several classes, that the validity of these laws should be tried in some form that will enable inquirers generally, and especially such as have not leisure for a minute investigation, to decide more satisfactorily in respect to them; and for that purpose a fund has been subscribed to offer as premiums for three Essays on the subject, that shall be deemed, by parties to be named as adjudicators, the best entitled to them; the point to be argued and proved being whether those characteristics and laws are or are not the true characteristics and laws of prophetic symbols; and the sum of Four Hundred Dollars to be awarded and paid to the author of the Essay which most legitimately and effectively demonstrates the alternative he endeavors to establish; the sum of Two Hundred Dollars to the author of the Essay next in merit in that respect; the sum of One Hundred Dollars to the author of the Essay the third in rank in that relation; provided that, of those presented, three of them are of such character and merit as justly to be entitled to the premiums.

The chief points to be discussed by the Essayists are the views presented in the Journal, and other works of the Editor, respecting—

- I. The nature and office of prophetic symbols.
- II. The marks by which the symbolic prophecies are distinguishable from those of which language is the medium.
- III. The classification of the symbols.
- IV. The principles on which they are employed.
- V. Their laws.
- VI. Whether the symbols that are interpreted in the Prophecies are interpreted by these laws.
- VII. Whether interpretations are given in the Prophecies of one or more of each class of symbols.
- VIII. Whether these inspired interpretations are to be regarded as a revelation of the principle on which symbols are employed, and the laws by which they are framed, revealed laws.
- IX. The results to which they lead,—whether they obviate difficulties, remove uncertainties, supply important defects, give consistency and certainty to interpretation, and lead to a clear and demonstrable explication of many symbols of which no satisfactory solution is obtained by other systems of construction.
- X. The ease with which they may be mastered and made the means of a large and useful knowledge of the Prophecies.
- XI. Their claims to the consideration of ministers of the sacred Word, and of Christians generally.

Writers are at liberty to select and arrange the order of the points they may discuss to suit themselves; and it is expected that they will not merely state their opinions, but give their reasons also for the judgment which they express; and that those who reject the views advanced in the Journal will state what they regard as the true characteristics and laws of prophetic symbols, and the considerations by which they believe them to be sustained.

Men of ability and high standing will be selected as the adjudicators, whose names will be duly announced.

The Essays which obtain the awards are to be the property of the contributors to the Premium Fund, and to be published in the Journal or otherwise, as they may deem expedient.

The manuscripts, with a note from the author, should be addressed to the adjudicators, and sent (post-paid) to Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York, on or before the first of February, 1852.

Many clergymen and other gentlemen have expressed a desire that this subject, which they regard as one of great interest and importance, may be thus carefully investigated and thoroughly discussed,—among whom are the following:—

Rev. James S. Cannon, D.D., Rutgers College, N. J.—Rt. Rev. Charles P. M'Ilvaine, D.D., Ohio.—Rev. Nathan Lord, D.D., Dartmouth College, N. H.—Rev. Leonard Woods, D.D., Mass.—Rev. John Forsyth, D.D., Princeton College, N. J.—Rev. Mark Hopkins, D.D., Williams College, Mass.—Rev. Willis Lord, D.D., Ohio.—Rev. Leroy M. Lee, D.D., Va.—Rev. Edward N. Kirk, D.D., Mass.—Rev. William Thompson, D.D., Theological Institute, Conn., and thirty-four others, named in the Circular.

MISSION OF INQUIRY TO THE JEWS IN CHINA.

[CONTINUED.]

Kew-téen-sang's Journal.

Nov. 15th.—In the commencement of our journey from Yang-king-pang, at about half-past seven A. M., the tide was so strong against us, that it was not till half-past eight we passed the Lnoucha, and at half-past nine, the Sincha, or Soo-chow bridge; leaving this, we arrived at the ferry of Chaou-ka-doo, between the Soo-chow bridge and the Chaou-ka ferry. We had very strong wind against us just by the point, so that the boatmen could not succeed in rowing, so that we stopped our boat by the river-side. After breakfast, about ten A. M., we started again, and at half-past ten we passed the Chaou-ka ferry; at about a quarter to eleven, we passed the temple of King-ke; and about a quarter to twelve (noon) Ya-ke-tun, or Pheasant-mound, was in sight of us, which we passed at noon. All the way from Chaou-ka-doo to Ya-ke-tun, the fields were well cultivated with wheat, barley, vegetables, cotton and turnips; about a quarter past two, the mouth of the Fung-ka-pang was in sight of us; after passing which canal, at about five o'clock, we arrived at Wong-doo, where we stopped for the night. As soon as we arrived, I and Tséung went out immediately from the boat, taking with us a few tracts; we saw that the people of Wong-doo wished more for books than the inhabitants of Shanghae; they asked us with great respect; both old and young did the same.

Nov. 16th.—Early in the morning, about four A. M., we started again, and about nine o'clock arrived at Luk-ka-pang. This village is thinly inhabited; opposite to it there were two or three walled houses; we saw too that they had built some new straw-roofed houses, on the top of which there was a chimney to be seen, which we thought very dangerous indeed among the straw. All the way from Wong-doo to Luk-ka-pang, the fields were covered with green things, such as turnips, wheat, barley, cotton, whilst some were uncultivated. After leaving Luk-ka-pang, at a quarter to nine, we saw the peak pagoda of Tséen-tung. On the way to it we observed many straw-roofed houses, and the fields were planted mostly with turnips, and a few with barley. From Wong-doo to Luk-ka-pang we had a very strong head wind, so that the boatmen were obliged to scull the boat up to the point. From Luk-ka-pang in our way to Kwan-san we had a little fair wind; and about a quarter past ten, we saw, from the distance of about 40 le, the peak pagoda of Kwan-san. At about 30 le distance from it we saw the Tung-yang-te-kedou bridge of the eastern ocean, by the canal side; at about half-past twelve (noon) we entered Kwan-san. The first bridge that we saw was the Wan-sing-keau bridge of variegated stars; and after having gone a little way, we espied a temple entitled Fei-seen-pih-foo, palace of the flying angel. At about half-past one P. M., we

stopped our boat near the Sze-ma-kwan, four horse-pass, and while the boatmen went to buy something, I and Tséang took the opportunity to distribute some tracts. About two P. M. we started again for Wei-ting, to pass the night there; in the way to it, about three P. M., we passed the village of Tsé-e-e; at a quarter past four we passed Ta-wei-ting, and in a quarter of an hour more, Seau-wei-ting; about a quarter to five we passed the large wide Sha-tang, sandy pool; we did not stop our boat, as we intended to pass the night at Wei-dang, because of the fair wind we had all the way from Kwan-san, so we sailed straight on to Soo-chow; in the way to it, about a quarter past five, we passed Wae-kwa-dong, and at a quarter past six, we came to Soo-chow-low-mun; at about seven we passed Tse-mun, and about half-past seven we arrived at Chang-mun, the north gate of Soo-chow.

Nov. 17th.—Early in the morning, about six o'clock, before anybody was up, I and Tséang went out of the boat to distribute some tracts, by putting at various shop doors one, two, or more complete sets of tracts, that when they awoke and opened their doors they might find some new and true books which their forefathers had not known, neither were they handed down, up to the present period. After that we went down to our boat; about nine we started again, and in half an hour we passed Hoo-kew, a hill full of temples and shops; along the way to Hoo-K'hew we saw by the wall of a temple, on the left side, a few characters written: "Of all the virtues, filial piety is the greatest, and of all the vices, carnal lusts are the chief." And a few houses further on, there was written again: "Do not commit wickedness of any kind, but reverently practise every sort of virtue." At about a quarter past eleven we passed the custom-house, Hoo-shoo-kwan; as soon as we had passed it, we saw many mulberry-trees. From the custom-house to the borders of Woo-seih there were scarcely to be seen in the fields any such thing as wheat, barley, cotton, &c., but grass all along the way. About two P. M. we passed the village of the southern Wang-ting, Nan-wang-ting, and about three, the village of the northern Wang-ting, Pih-wang-ting. The day was very dull, but the wind was still favorable; about four o'clock we passed Shin tuh, at six the village of Sing-nan; at half past six, in our way to Woo-seih, we saw a row of trees by the river-side; and after we had passed them, about eight at night, we arrived at Woo-seih. The evening was very dull and rainy.

Nov. 18th.—Early in the morning, about six A.M., I and Tséang went out of the boat before any body was up, or the shops were opened, to distribute a few sets of tracts, by putting them at their various doors, or shoving them in through the door-holes, that when they awoke and opened their doors, they might find some new doctrine, which neither the Buddhists nor Taoists could supply them with, received from an unknown friend. After breakfast, at nine, we started again; but the wind was so strong against us, that the boatmen could not succeed in rowing, so we stopped our boat near to the Senou-kin-san, a temple in the midst of the river; we saw in the temple, attached to the Kwan-yin-ko, a scroll written on the right and on the left: "I have carried out to the utmost my maternal feelings, and on account of your virtuous conduct here present you with a little son; you on your part must practise every kind of goodness, and if you wish him to be long-lived, you must perform some secret acts of merit on his behalf." After we had visited this temple, we went also to the Hwuy-san-sze, (monastery of the favorable hill;) as we passed the bridge, we saw at the end of the canal a dragon fountain, Lung-tseuen, which sent forth clear water from a stone dragon's head, jutting out at the end of the canal by the way-side; after which, we went to see the famous temple and mountain just mentioned; on our entering which

we saw written, "The very best hill in Keang-nau;" after leaving this, we passed a small stone bridge and reached the T'heeu-wang-teen, hall of the celestial king, entering which we passed a small stone bridge, and saw a marble tablet with marble pedestal, on which was written:—

Delighted I sojourn in this region, surveying the haze of the distant hills;
Entering the cloudy region, I brush the trees, and become drenched with dew.
Here I perceive that, in every place, Buddhist temples abound,
And that their priests have occupied the most famous mountains:
The dark cave and the bright pavilion alternately conceal and display their beauties;
The alpine flowers and the aquatic plants are exceedingly exuberant.
There is the priest at his praying-desk drawing lots from the tub,
While I, in the sixteenth year of my reign, visit this lofty temple.

The year when the above was written was added, "in the sixteenth year of the Emperor Keen-lung, A. D. 1751, composed at the favorable hill," and underneath was subscribed the imperial signature: Yu-peih. On our returning to the boat, just by the Hwuy-san-sze, we saw a stone like a candlestick, and on coming out we saw written, Shing-te-ming-tseuen, "A surpassingly fine region, and a famous fountain."

MOROCCO.—With the announcement of the appointment of a Jewish gentleman as Vice-consul of France at Tetuan, we have received the following information concerning the Jews of that city. The population of Tetuan, amounting to about 60,000 souls, numbers among them 20,000 Jews. The Jews, Christians, and foreign consuls, inhabit a quarter of the city called El Melah (the Jewry.) Every evening, as also on Saturdays and feast-days, the gates of this quarter are closed, the guardians thereof being Mussulmans. The situation of our co-religionists is a pitiable one, and perhaps in no country are they so enslaved. They are obliged to furnish gratuitously all that the Pacha requires for his household; and God knows to what an extent these wants are sometimes carried. They are obliged to draw off their shoes in passing before a mosque, a marabout, and even when they enter the court of justice, called Mechouar. The community have a chief named by the Pacha, and two rabbies nominated by themselves. The first rabbi is R. Isaac Benoliel, and the second R. Isaac Nahou. The chief is Mr. T. Parienti. The rabbies have a high reputation for their science, their piety, and their general good conduct. The Jewish quarter is dirty, but the houses of the wealthy inhabitants are very pretty and well furnished. Each family has a fountain of water for its own use. There are in Tetuan fifteen synagogues, the greatest of which bears the name of "Synagogue Nahou," from the name of the late chief rabbi, its founder. The community have no public schools, the government not having granted the requisite authority to establish them. There is, however, among them a great desire for instruction; indeed, their youth are much distinguished for intelligence.

There are a great many merchants among the Jews who are highly esteemed in the country, and who have commercial relations with Gibraltar, London, and Oran. With the exception of the English Vice-consul, who is a Christian, all the European powers here selected their representatives from among them. The Pacha, who was formerly ambassador at Paris, is a very good man, and would doubtless ameliorate considerably the condition of our co-religionists did the laws and customs of the empire permit him. It is, however, to be hoped, that the new French Vice-consul will, by his influence and his perfect acquaintance with the manners and customs of the Moors, be enabled in a great measure to improve the condition of the Israelites of Tetuan.—*Univers Israélite.*

Missionary Intelligence.

OBITUARY.

MR. WM. KEILY, of this city, died on the 18th inst., of paralysis.

Mr. Keily was for a number of years an honored and efficient member of the Board of Directors of the American Society for Meliorating the Condition of the Jews. He was a millenarian of the old school, holding to the literal restoration of the Jews to the land of their fathers, and the future personal reign of Christ on earth, &c., &c. His mind was capacious and well informed. Although a saddler by occupation, his acquirements, especially in the Hebrew, Greek, and other languages, were immense, and all his learning was devoted to the investigation of the Scriptures, which he had almost wholly stored away in his memory. Though in humble life, he mingled with the rich and the learned upon their invitations, that they might be edified by his learned conversation, and instructed into the truths of the Scriptures. Few of any of the learned professions are gifted with equal conversational powers. Mr. Keily was truly a godly man. His theme was ever the Mediatorialship of the Son of God. This idea was the centre of his system of divinity, and shed its resplendent rays over the whole. He now stands in the presence of the same Mediator, gazing upon his sunlight countenance, and thrilled with the flashes of his flame-like eye.

PRESBYTRY OF ONONDAGA.

MESSRS. EDITORS:—The Presbytery of Onondaga, at its meeting last week, after listening to some remarks from Rev. H. P. Bogue, General Agent of "The Society for Meliorating the Condition of the Jews," passed the following resolutions, and ordered the Clerk to forward them to the Recorder for publication, viz.:

Whereas, This body has heard, with interest, the Rev. Mr. Bogue, in behalf of "the Society for Meliorating the Condition of the Jews," therefore,

Resolved, That, in view of the present condition of that people in this land, our indebtedness and obligations to them, and the encouragements to faithful Christian effort among them, this Presbytery do recommend to the sympathy and confidence of the churches under its care, the cause which has for its object to supply them with the preached gospel.

Resolved, That the number of Jews in this city earnestly pleads for the services of a missionary among them, and that we recommend, if consistent with their engagements, to the parent Society, the appointment of a permanent preacher in this place.

FORMATION OF A NEW AUXILIARY.

PETERSBURG, June 16th, 1851.

Dear Sir:—Through the agency of Mr. Morris Julius Franklin, a meeting of a number of ladies connected with the different churches in this city was held in the Baptist church, for the purpose of forming a "Friends of Israel Society." Mr. Franklin being present, by request addressed the meeting, giving an account of the present condition of the Jews in this country and in Europe, and of the efforts being made by all denominations of Christians for the promotion of the cause of the religion of Jesus Christ among them. The most of the ladies present became members of the Society by contributing one dollar, which amount was fixed as the annual contribution. The Society then elected its officers as follows:—

Miss E. A. ROBBINS, *President.*Mrs. R. F. LESTER, *Treasurer.*R. F. LESTER, *Secretary.*

A constitution was then proposed and adopted.

Feeling assured that the object of the Society will commend itself to every *true* Christian, we confidently hope for constant accessions to our numbers, and much earnest prayer that God would have mercy upon his ancient people.

Your obedient servant,

R. F. LESTER, *Sec'y.*

EXTRACT FROM MR. N.'S JOURNAL.

"So I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Ezek. xxxiii. 7. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Is. xl. 2.

The duty of the watchman is to give warning to sinners of their misery and danger by reason of sin and unbelief. May our God enable me to perform this precious duty faithfully and powerfully; and may he help me to lay this duty before the friends of Israel, that they may rise with one feeling, as the heart of one man, determined in the Divine strength to fulfil the directions of God our Saviour, and speak comfortably to Jerusalem's children! Amen.

I continued my labors as heretofore in visiting Jewish families, holding forth to them the Word of life, and giving instruction at my residence, and addressing them in the streets and wherever an opportunity offered itself, to proclaim among them Him concerning whom Moses and the prophets did testify, Jesus the power and wisdom of God.

I have not distributed so many Bibles, Testaments, &c., as previously; the houses visited I found almost all of them supplied with Bibles.

But though my English and German Bibles were refused, there is a manifest desire of possessing the Word of God, and missionary books in general, in the Hebrew language, a language justly beloved by our Jewish brethren. I believe, if we had two thousand copies of Bibles in that language, we could distribute them in two weeks. The desire of possessing the New Testament in that language is so great, that a great many of them are willing to purchase them. Two weeks ago, a brother offered me four shillings for my New Testament, but, being my last copy, I was obliged to refuse the sale thereof.

I shall now mention an incident which will more effectually show the necessity of a circulation of the Scriptures in the Hebrew language. Revisiting a family where I left a German Bible, I met there an old Jewish brother, lately arrived from Poland, who was a teacher; he told me

that he compared the German translation of Genesis with the Hebrew text, and found it pretty correct, except that he missed one verse in the forty-ninth chapter. I assured him that this could not be, and requested him to point out the verse. Of course my brother was proved to be wrong. He had confounded the *text* with *Jarchi's* explanation, which he mistook for a *part of the original*. *Jarchi* observes, in the first verse of the chapter, that Jacob was about to reveal to his children the restoration of the Jews in the latter days, but that the Shechinah withdrew from him, whereby he was prevented from carrying his design into effect. So little, alas ! did an old teacher of the Bible know the difference between the text and the commentary upon it.

During the last month I visited forty-nine families, and distributed among them one Bible and two hundred pages of tracts.

I will now give an abstract of my proceedings.

May 24th.—Called upon Mr. — in St. —. Met there several brethren. In discussing the subject, I cited Isa. vii. 14: “Behold, a virgin shall conceive,” &c.; and, also, Isa. ix. 6: “For unto us a child is born,” &c., “and his name shall be called Wonderful, Counsellor,” &c. My brethren began with subterfuges, applying both verses to Hezekiah. I stopped them by showing that Scripture history was against them in the first verse, as Hezekiah was at least nine years old when this prophecy was delivered; (Ahaz reigned sixteen years, and Hezekiah was twenty-five years old when he came to the government;) and in the second verse I reminded them that their own hymn for the Sabbath-day concludes by quoting this verse, and invokes God by this very name by which the child here is called: “Thou Wonderful, Counsellor, mighty God, everlasting Father.” The discussion lasted very long. I concluded it by reading the first and second chapters of St. Matthew. May God, in his infinite mercy, bless my feeble endeavors!

May 26th.—Mr. —, of the city of —, called upon me. He had several conversations with me about the truth of Christianity when in London. At that time it made little or no impression on his mind; but the power of the truth overcame his prejudices, and he is now willing to embrace the truth as it is in Jesus. I read to him the fifty-third chapter of Isaiah, and prayed with him.

Want of employment for inquirers renders the missionary's work doubly difficult.

I was told by Mr. — and Mr. —, who wish to embrace Christianity, that the great obstacle in their way is the impossibility of getting employment. Cast out by their own people, deprived instantly, perhaps, of their former means of subsistence, a formidable barrier is raised before the inquirer after truth. This is the stumbling-block which prevents many from confessing Christ.

May 27th.—Called upon Mr. and Mrs. —. They were very glad to see me again. Proclaimed to them “the Lamb of God, that taketh away the sins of the world.” I was again requested to give instruction to the two boys.

May 28th.—Had many opportunities of speaking of the Redeemer of the world. Gave instruction to Mr. —; he still appears to be earnest in his profession of being desirous to embrace Christianity.

Called upon Mrs. — and Mrs. —, both living in one house. Had a long and interesting conversation with them. These two sisters will, by God's mercy, be admitted as members into the Church of God our Saviour, in the course of a few weeks.

May 31st.—Called upon Mr. and Mrs. —. There I also met with a brother of Holland. He told me that he has heard a good deal of Christianity; that Dr. Da Costa told him a great many things, “hard to be understood,” and he wishes that he could believe what that “excellent

man" has told him. I exhorted him to pray for grace. May the Lord give him grace to understand those "hard things" which Da Costa proclaimed to him; and may he remove from him the "veil of Moses," that he may see Him concerning whom Moses and the prophets did testify! Amen.

June 5th.—Brother E—— met me; desired me to accompany him to his residence. Had an interesting interview with him. Read to him Isa. xxiv., explained it and prayed with him.

June 9th.—Called upon Mr. ——, St. ——, where I also met a Polish Jew lately arrived here. The point in question was soon taken up. In the conversation I did not fail to observe that my opponent was a cabalist, for he suddenly asked me, "You come to instruct us—tell me the measure of God's body?"

MYSELF.—"God is a spirit. 'Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.'"

He.—"I see you know nothing about our great God. You had better go and instruct the ignorant Gentiles."

MYSELF.—"If I were in your position, I would have been ashamed to propose such a question. I know you are alluding to the nonsenses (for so I must call them) written in Sepher Raziel Hamalach, where Rabbi Ishmael says, 'that from the right arm of God to the left are 710,000 miles; from the sole of his foot to his head are 10,000,000 miles.' &c. I then pointed out the folly of such absurdities, and invited them to believe in God and in his Anointed One. May Israel soon appreciate the value of the Sun of Righteousness! Amen.

June 13th.—Called upon Mrs. ——. "Jacob's wrestling with the mysterious personage, whom Hosea calls Jehovah, the Lord of Hosts," (Hos. xii. 6,) formed the topic of my discourse. I was quietly listened to. The landlord, who is a Roman Catholic, called. As soon as he understood that I was a Protestant missionary, he directly interrupted me, and brought forward, in many words, the Papal supremacy, and cited Matt. xvi. 18, 19. My position was now peculiarly difficult. I felt it, and was conscious that I must "give an answer to them that ask me to give a reason of the hope that is in me." I prayed secretly for the wisdom of the Spirit to supply me with such words as may reclaim this deluded brother, and proceeded with my answer. During the whole of the discourse he manifested "a zeal of God, though not according to knowledge." I have done all I could to win him to Christ. May the Lord grant me grace to recommend my profession to all the world, by that "wisdom which is from above, first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits!" James iii. 17.

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